

the NATIVE VOICE

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B.C. NATIVES ASK LAND ISSUE SETTLEMENT



—courtesy The Vancouver Sun

PACIFIC NORTHWEST canoe racing championships took place off North Vancouver on May 29 when more than 20 canoes skimmed over the waters of Burrard Inlet along three and one-half mile course. Several tribes participated in the events.

Equal Status Aim for Native People

Equal status with their fellow Canadians is the long term aim projected for the Native people in a program proposed last month in Ottawa.

It would include economic development of reserves by the residents themselves, helped by technical advisers and government capital funds, and education of both Indian and white school children.

Establishment of a national commission of highly qualified, full-time persons to undertake a five-year study of Indian legal status also was proposed in a submission from the Indian-Eskimo Association of Canada to the joint Commons-Senate committee on Indian affairs.

The brief called for a program of technical aid to reserves similar to the United Nations program for under-developed countries.

The alternative would be a rapidly increasing population of

paupers, overcrowding their homes on overcrowded reserves, it said.

John Melling of Toronto, director of the association, said the pro-

gram would cost less than the \$5.8 million provided in the citizenship department's 1959-60 estimates for welfare payments to Indians.

Equal Liquor Privileges Proposed by Churchmen

VICTORIA (CP)—A motion urging Indians be given the same liquor privileges as whites was passed at the final meeting of the Anglican Diocesan Synod of British Columbia in May.

It was resolved "to make representation to the proper authorities to grant Indians the full liquor privileges presently enjoyed by white citizens."

The motion was moved by T. A. Walker of Qualicum and seconded by Dr. G. G. Reynolds of Port Alberni, who have both worked with B.C.'s Indian population.

Nishgas Put Case Before Committee

A long standing grievance of major importance in British Columbia was aired in Ottawa May 26 before a parliamentary committee on Indian affairs which was asked to aid BC Natives secure a court judgment to force settlement of their land claims "once and for always."

Indians in the province have never received adequate compensation for the lands the white man took away from them, said two Indian groups in briefs to the joint Commons Senate committee on Indian affairs.

The B.C. Indians had never been conquered and never signed a treaty, said the aboriginal Native rights regional committee, representing most bands in interior B.C.

The Nishga tribe of the Nass River, about 60 miles northeast of Prince Rupert, said they have "aboriginal rights" to 6,400 square miles of the Nass River basin.

But the province had sold and leased large parts of the area without respect to the Indians' land interest.

The Nishgas also claimed their traplines are being destroyed by logging operations of the Columbia Cellulose Company of America.

Frank Calder of Greenville, who presented the Nishga brief, later predicted in an interview that the Indian land question would become a "touchy political issue" once some 18,000 adult Indians in B.C. were given the right to vote.

Mr. Calder, CCF member of the B.C. legislature from 1949 to 1956, said this is a "sore" point with every Indian in the province.

"The people of British Columbia want this question settled once for always," George Manuel of Kamloops, president of the aboriginal rights committee said.

The best place was before a judicial committee of the Privy Council, he said.

He asked the parliamentary committee to help provide in some means, possibly an act of Parliament, through which the Indians' claims could be brought to court.

Single Woman Cowichan Chief

Government of the Cowichan Indian Band, one of British Columbia's largest, is in the hands of 28-year-old Louisa Underwood, a cashier in Eaton's grocery at Duncan. She is believed to be the first single woman elected chief of an Indian band in Canada.

Bold Program Proposed for Natives

Action to give permanence to Indian communities and promote Indian culture was called for June 1, by the Canadian Catholic Conference in a brief to the joint Parliamentary committee on Indian affairs. The conference also urged a "bold, vigorous and realistic" program of economic development in Indian communities.

"Canada must reinforce and re-

orient Indian culture and community life so as to prepare the coming generations to live and work as Indians as well as Canadians," said the conference.

The brief was presented by Very Rev. John A. Carley, secretary of the CCC, Rev. Andre Renaud, director of the Indian and Eskimo welfare commission of the Oblate Fathers and Rev. James Mulvihill,

principal of the St. Eugene Indian residential school at Cranbrook.

The group also urged a thorough and scientific evaluation of the true educational needs of Indian pupils throughout the country, together with immediate steps to meet them.

It further called for an accelerated housing program for Indians. Immediate consideration, the

brief added, should be given to "concrete ways and means of gradually giving back to Indians control over their own affairs at all levels."

Educated and competent Indians should be encouraged to join the administration of the Indian affairs branch.

Father Renaud told the Parliamentary hearing that the Indian problem should be approached from the point of view of the group and not the individual.

Priority must be given to economic aspects, he said, for money not spent on economic development would have to be expended in the long run on relief and welfare payments.

Skeena MP's Amendment Is Accepted

One of the rarities of parliamentary life is to have the government accept a proposed amendment on the floor of the House by a member of the Opposition. Frank Howard, M.P. (Skeena) on May 17, 1960, was successful in having such a proposed amendment accepted.

The question under debate was an amendment to the Yukon Act which would protect Indians in so far as hunting game for food is concerned.

Mr. Howard immediately raised the question of having this same principle apply to Eskimos and it was immediately accepted by Mr. Alvin Hamilton, Minister of Northern Affairs who said "I think the hon. member has a point here . . . I think we could meet that by adding, if the Committee gives unanimous consent, the words 'on Eskimos.'"

The amendment was given unanimous acceptance and Mr. Howard thereby was one of the very, very few members to have an amendment accepted by the government in this fashion.



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B.C. Indian Band Council Accepts Right to Spend

The 1,000 - member Cowichan Band has become the first Indian group in British Columbia to accept the right to spend its own revenue on a basis similar to that of any other municipality. The council will open its own bank account, appoint a treasurer and signing officers. Bid for more self-government was made under Section 68 of The Indian Act under which Indians may assume a greater share of responsibility for their own affairs. Three Ontario bands accepted the right last year.

BUDGET

Cowichan band has drawn up an operating budget of \$12,200 a year. Expenditures include housing, \$2,-

000; roads, \$1,000; relief \$3,000; maintenance and operation of band equipment, \$1,000; fencing, \$700; salaries and expenses \$1,850; utilities, \$1,050. Remainder is for weed control, social and sports activities and flood control.

Band revenue is earned partly from interest on capital funds held in trust by the government and partly from rental of Indian land.

The band is largest in B.C. The reserve is situated on the boundary of Duncan, 40 miles north of Victoria. The men work in logging camps and lumber mills, fish for salmon and do some farming. It is the home of the famous Cowichan sweater home industry.

Metlakatla Woman Dies in Pr. Rupert

A 59-year old Metlakatla woman, Mrs. Jane Lewis died on May 24 in Prince Rupert.

Mrs. Lewis had been residing recently at Sunnyside Cannery. She is survived by her husband Norman and one daughter Mrs. Mabel Lewis of Prince Rupert.

Squamish Tribe Wins Signal Concessions

By ED NAHANE, Spokesman

In previous issues of The Native Voice, it may be recalled by its many readers that the Progressive Sons and Daughters of the Squamish Tribe had requested a meeting with Mr. W. S. Arneil, Indian Commissioner for B.C., and staff members.

The purpose, primarily, was to get a general accounting of the Squamish Band Funds and arrange for a yearly distribution from the Park Royal Enterprises lease on a per capita basis.

"The response to our request for an accounting of our funds has been very gratifying," says Mrs. June Baker, President of the organization. "Also our request for a distribution of 50 percent on a per capita basis of the lease of approximately 67 acres of the Capilano Indian Reserve to Park Royal Enterprises has been carried out."

Great credit for the above gains and achievements must be given to the organizers and committee of the newly formed group. Their time and effort have not been in vain.

Great credit should also go to

the membership for their foresight in realizing that an organization such as this was vitally necessary. Without their full support, we might not have achieved the wishes of the majority of the band.

The Progressive Sons and Daughters expect to have further meetings with the Indian Department in the very near future, in order that an accounting of revenue and expenditure be made in a more simplified manner.

Many other problems affecting the affairs of the Tribe will be taken up in due course, and it is hoped that a closer relationship between all parties concerned will ease the tension that has grown in recent years.

Further progress will be published by the group in future issues of The Native Voice and we hope its many readers will follow up the benefits that can only be achieved by harmony and unity.

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A Reasonable Request

THE Nishga Tribal Council has presented to the joint Parliamentary Committee in Ottawa an eminently reasonable proposal for bringing a long-standing land claim to a sensible solution.

It seems impossible that a request for court settlement of what the Natives say (and history validates) is their right to a large piece of British Columbia can be refused.

The Committee, it is true, has only to power to make recommendations. But if it were to recommend the course proposed by the Nishga tribes, there is no reason and little doubt that federal authorities would act.

Mr. Frank Calder has, according to a Canadian Press report, complained that the British Columbia provincial government won't meet his group on the issue of the 6,400 disputed acres.

That is most unfair since the Tribe also charges that it is the B.C. government which has sold or leased large portions of the vast land area in dispute.

The case has similarities to many land claims in the United States; there, a great many of the disputes have been settled in court with substantial sums of compensation paid to Native tribes.

Canadian history is replete with raw deals, to put it mildly, against the Indian people. This has all the appearance of being one of the rawest.

At the barest minimum, the issue must be settled in the manner requested by the Nishgas.

Princess Alice Congratulates Native People of Canada

HER Royal Highness, Princess Alice of Athlone, widow of Canada's former Governor-General, the Earl of Athlone, has graciously sent a message of congratulation to the Natives of Canada on being granted citizenship rights. Princess Alice was house guest of the Hon. Mrs. Eric Hamber, widow of the late Hon. Eric Hamber, former Lieutenant-Governor of British Columbia.

Through the kindly interest of Mrs. Hamber, Her Royal Highness receives The Native Voice, for which we are extremely grateful to Mrs. Hamber.

The message which follows came through Mrs. Hamber's secretary, Mrs. Rice, who kindly forwarded it to The Native Voice:

★ ★ ★
 Kensington Palace,
 W-8
 April 20, 1960.

Dear Mrs. Rice:
 Thank you for your letter and

for the copy of "The Native Voice."

Her Royal Highness did not speak to Mr. Diefenbaker about the subject of the Indians but she is very pleased to read the magazine and very glad to hear that the Bill had been passed giving the Native Indians full citizenship rights.

She hopes that this will encourage them all to take a real personal interest in the progress and welfare of their native country and for the betterment of their own society.

Perhaps you will be good enough to convey this message to Mrs. Hurley.

With kind regards,
 Yours sincerely,
 MARY GOLDIE

★ ★ ★
 President Robert Clifton will write a letter of thanks on behalf of The Native Voice and the Native Brotherhood of British Columbia when he returns from Ottawa.

Letters to the Editor

No False Love In Marriages

Dear Native Voice Readers:

In reply to a recent article in your paper (May, 1960) quoting Mr. Howard Beebe, President of the Indian Association of Alberta entitled, "False Love has money as object."

To you my greetings, Mr. Beebe.

Mr. Beebe, I wish to state my difference of opinion with you on your article that Native girls are misled by Whites so as to get their share of money coming to them from band funds. While this sometimes happens in a few isolated cases, I at present cannot think of an actual case where it has happened and I know several such couples who are happily married, my wife and I being one such couple.

Granted, Mr. Beebe, such families have at times broken up but the only ones I know of have done so quite a long time after the money was gone, when some other differences had arisen, which happens to a by no means small number of "all white" couples.

I cheer you on your other statement between reserves and the illegitimacy that it causes so my best to you on this part of your appeal. I sincerely hope you to be the victor, as I agree with you not only in this one point is the Indian Act a discrimination but a downright insult to the Native peoples of Canada.

So you see Mr. Beebe, we of the

white class who have taken Native girls for our wives cannot help but feel insulted by your statement.

We find in our wives a genuine quality lacking in girls of our own race and colour. I for one know several white families who are not too happy and in debt because the wives would and could not live within the husbands' income. But our wives who are of Native blood have stood by and sacrificed luxuries to help us out.

That is why we marry your girls. When my wife and I got married and she signed to receive her share of the band funds (Chehalis Reserve, Harrison Mills, B.C.) I stated to Mr. Letcher, New Westminster Agency, that I didn't want the money, because I did not marry her for money.

Mr. Letcher then pointedly informed me that I had nothing to say as it was my wife's money. That money has long since been spent and my wife and I are very happy together and we in fact feel that we grow fonder of each other day by day.

Will you then, Mr. Beebe, please reconsider your statement as it only throws a bad light on such marriages and causes such couples who may wish to marry to have mistrust in one another. The girl will wonder maybe if that is not what her suitor is really after and he will wonder how much trust she has in him and so enters a great field of doubts and fears.

I can see a new race of people develop from such unions of mixed races. White with Indian; Indian with Negro; Negro with Oriental; Oriental with white; thus a totally new race—a new Canadian.

I thank you, Mr. Beebe, and the readers of this fine "Voice" of yours.

I remain your supporter,
 ARCHIE A. GIRVAN
 Vancouver, B.C.

P.S. I didn't know a thing about a share of money that my wife would receive until after we were married. Chief Norman Francis told her she would receive her share. I believe this is often the case in other such couples, too.
 —A.A.G.

Record Straight

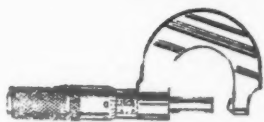
Attention Mrs. Hurley
 The Native Voice,
 325 Standard Building,
 510 West Hastings St.,
 Vancouver, B.C.

Dear Mrs. Hurley:

Thanks you for sending me the April copy of the Native Voice. I note that you have addressed an open letter to the President of the B.C. Liberal Association and you referred in that to a telephone conversation. Just for the sake of clarification, I should say that while I wrote you a letter which you probably did not care for, I have not spoken to you on the telephone. I believe that conversation would have been with Mr. Perrault as leader of the party.

Yours truly,
 FRANK, G. P. LEWIS,
 President,
 B.C. Liberal Association,
 560 Howe St., Van., B.C.

PUBLISHER'S NOTE: We regret the error and hope that the confusion in identity has not caused Mr. Lewis any embarrassment.



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History of Gibson Reserve

Presented here is the second instalment of a "History of the Gibson Reserve," prepared by Mr. Philip LaForce of Gibson Reserve, located near Bala, Ontario. Mr. LaForce kindly gave permission to THE NATIVE VOICE through Eastern Associate Editor Big White Owl to reprint this uniquely written work. In the words of Big White Owl, "The author's peculiar mode of expression sets this work aside from all others—it is history!"

★ ★ ★

Two men for getting the dining place with a shed covered with boughs of balsam, hemlock. The rest of the men was set to cut and hew the timber. They had to cut the timber as close to the site as possible as had to carry or drag the timber from the cutting to the site just as the timber is hewn. Big stalwart men were picked out to drag the timber and a gang of men had the foundation ready so as quick as they bring hewn timber it was set on the building. Every hour they changed the carriers of timber to get rest. Given a piece of pioneer apple pie and a strong green tea, then set to, to some other hard job. By evening at supper time the church building was erected except roof, ceiling, floor, windows. They had no lumber at the time.

After supper the whole tribe of men folks had conference to get the lumber from Muskoka mills, the outlet of Black River, a distance of eight miles. The conference decided to go the next day weather permitting. Next morning at 5 a.m. the bunch of volunteers was at the landing at Black Lake waiting for each other to get there. The chief rented three big point-ers, or lumber boats, and went the Black River singing as they went. Landing at the mill the chief went to the lumber company's office and invested 3,000 feet of second grade lumber at a price of \$6 per M. The same lumber today is around one hundred dollars.

Anyway when the Lumber Co.'s head firm found out what these went to, he donated the church bell of which the bell tolled its deep throated ring announcing the

service. The marriage or death of a person for quarter of a century.

THE MEN loaded their lumber on wagon, to the lumber boats, they had to make one portage on the way, what of a 40 men to carry the amount of dry lumber 2, 3, 4 at a time. It did not take long to get ready for the last lap of 3 miles home clearing, one man had just then rearing an oxen, so he trained his ox to haul this lumber on a jumper sleigh little at a time finally he got all hauled up to the site then he went to the Chief (was cashier and got paid for his long day's work, the sum of one dollar. These days one gets 7 or 8 dollars per day plus for his ox).

After all the summer there was another bee roofing, flooring, putting in windows, ceiling, made seats, pulpit, belfry. While this finishing touches being put on, half dozen men took the task of cutting fuel wood for the church.

After cutting 10 cords, supper was ready announced by ringing announcement was made of a few weeps of the new bell. Then dedication of a new Methodist Church on the Reserve.

During the log church's regime three weddings officiated with in its walls. Its first wedding in 1900, of Mr. and Mrs. Isaiah Saranatin; 2nd wedding, 1901, of Mr. and Mrs. Zebedee Roades, now both deceased; 3rd wedding was Mr. and Mrs. Joe Decaire in September, 1903. Mrs. J. Decaire died over 20 years ago, Mr. Decaire survived moved away from the Reserve, sold his land and got enfranchised.

ALL WENT well unity. Good co-operation. Love was fervent for one another. By time missionary teachers and preachers were employed, length of time from 1 to 5 year duration and has been in existence ever since. Until in 1909 the advent of a new Methodist Church to be built on more centrally located, caused a bitter friction and quarrels between here and there. However church is built on Lot 10, Con. 5, a \$4,000 church went on quite fairly, but there was an ill wind blowing all the while until when the Methodist Church the name Methodist is discarded and the advent of a new name voted and carried not by the Indian. They opposed the subject by the time of when every thing should be

going right, went the opposite way.

GO back to the early days, hunting and fishing was 50 percent of main diet for early pioneers during December. The men get half dozen or so carcasses of big fat deer and they take all the meat with its fatness in strips and slices, dried and smoked before a strong fire and put away in boxes through the winter as later in the winter the deer gets lean, until in June before their flesh begins to be edible.

So they fall back on their dried meat it is tasty, those days they had a good teeth and lasts them up to 70 years of age.

Then comes another real good feed; the corn bread by the way of early pioneer woman, did know how to make them so well as how these modern women knows how to bake a tasty pie. First then one must have the white corn bread.

Corn comes in October, well ripened, husked and shelled, boiled in hard wood ashes until the chaff comes off, then rinse well into clear water quite a few times. Then again dried them good.

Then to the corn mill. A log 3 feet in length, diameter 20 inches, of hard maple splitted fair in half and gouged out one end on both halves a depth of 16 inches about 10 inch diameter, scraped and polished with glass brought together again wound around yellow birch, twisted like a rope, as tight as could be and that's grist mill the Iroquois make ready to grind the corn. An Iroquois Indian name of this grist mill is Ga-ni-ga, means hand grinder, this won't grind alone. A piece of hard maple wood, 4 feet long, 4 inch diameter is whittled and rounded ends. Both ends, in centre is 2 feet rounded an inch and a half where to hold when grinding what is called (Gasi-sa, would be the mill stone), and

this was used in the days of long ago, a hundred years and more but the early pioneers did use 55 years ago.

MANY a time the scribe had watched his parents working the grist mill at 5 a.m. before breakfast the young scribe then! The women take the flour out and sifted out some more half ground left poured back into the mill then put muscle power again grind that out into like corn meal, what the store has it now days.

The corn flour is grayish white, dumped in a good size wooden dish with hot water to suit hand and brown bean cooked, then make as almost like make cake, flattened 1 inch thick 4 or 5 inches diameter put in on steady boiling

When this is put in goes down the bottom of the cast iron pot, when cooked they come on top and taken out with hand made wooden spoon. That's for the breakfast hard working men, cleaning land, one cake weighs 1½ lbs.

The weight of such bread one would hesitate to eat, one would think get a violent case of acute indigestion, but it won't hurt to the weakest stomach no matter how much one would eat and the more one eats the stronger one gets.

(To be continued.)

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Apology to Dr. Barclay For Misleading Article

In the May, 1960 issue of The Native Voice, an article appeared headlined "Sick are Hauled in Trucks Depending on Race, Color," reprinted from the "Western Pulp Worker." The article was published inadvertently and without my knowledge and moreover, I DO NOT AGREE WITH THE VIEWS OF THE WRITER.

The poor unfortunate woman in this case was not entitled to Indian medical care, having lived off the reserve and in the City of Vancouver for six years which entitled her to the same care as the whites.

Dr. Galbreith when phoned to at Coqualeetza Hospital at Sardis, was not informed that this woman was DYING AND SHOULD NOT BE MOVED. But being a kind man, he immediately agreed to receive the woman as an Indian who needed treatment, not a dying woman.

The truck, as it was called, is not a truck and is suitable for taking the average TB patient to Coqualeetza from the different reserves. The driver was a good man. At no time was this woman examined or attended by the Indian Health Service doctors. She

was under the care and treatment of the medical staff of the Vancouver General Hospital who should have ordered an attendant or refused to let her leave the hospital.

As the poor woman was being put into the ambulance, she was crying out, asking the Vancouver General Hospital attendants to give her something to stop the terrible pains. She was in the last stages of TB and pneumonia. The nurse then asked for something to tie her hands, but instead used the sheet to tuck her in.

The Indian driver was terribly upset and drove as fast as he could to Shaughnessy hospital and asked for immediate help for the poor woman but on examination she was dead—she had died between General Hospital and Shaughnessy Hospital, a matter of 15 minutes.

The Indians have a better medical service than the whites. The Indian department sends planes into far distant areas to bring out the sick. I am particularly upset about this matter because I purposely attended the inquest to get the facts, and received the usual courtesy and help from the depart-

New Officers Head Pioneer Engine Firm

Announcement was made last month of the appointment of Mr. Thomas Bain as President and Mr. Duncan Cameron as Vice President-Secretary of Harry Walker Limited, engine manufacturers and distributors of Ford marine engines.

The firm was established 24 years ago by Mr. Harry Walker who has retired from active business.

The new owners are reorganizing the sales and service departments to thoroughly cover the commercial, fishing and yachting marine requirements in British Columbia.

Further expansion in the service department assures boat owners of prompt, reliable overhaul and parts service.

ment when investigating this sad affair.

After years of working with the Native Canadian people, I am one of the department's greatest admirers. Dr. Barclay and his staff have virtually conquered TB among the B.C. Indians and through their work have sharply reduced the number of deaths and bettered health conditions in general. The growth of the B.C. Native population from 20,000 to 36,000 in the past 16 years is proof of this fact.

The Department of Indian Affairs under Commissioner Arneil with his splendid staff have raised their standard of education, helping the Native Brotherhood and The Native Voice to fight discrimination and give them opportunity

Native Dancers Invited to PNE

KAMLOOPS — The Kamloops Indian residential school dancers have been asked to attend the Pacific National Exhibition in Vancouver this summer, Father Dunlop, the school principal, said last month. The dancers attended the PNE last year, an event taking place from late August to early September.

Liquor Laws Big Problem

OTTAWA — The "biggest problem" facing the Indian in British Columbia today is liquor regulations, the Aboriginal Native Rights Regional Committee, spokesmen for most Indian bands in the B.C. interior, told a parliamentary committee.

Nothing can be accomplished in Indian integration until Indian liquor restrictions are removed, said in a brief to the joint Commons-Senate committee on Indian affairs.

An Indian who does well in business and attends a dinner as a guest of white men is immediately segregated because he cannot accept a social drink. This has happened many times."

The brief says prohibition has never achieved anything.

to forge ahead.

The Natives are a strong body of men and women who can now take their places in the affairs of Canada. Again, we regret any misunderstandings that may have been created through publication of this article.—MAISIE HURLEY



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Noted B.C. Native Retires

By REV. R. C. SCOTT

A noted British Columbia Native leader and churchman, Dr. Peter R. Kelly announced his retirement in May from the ministry of the United Church.

He was one of five ministers honored by the 36th annual B.C. Conference of the United Church in New Westminster. He was the first Native minister to be president of the B.C. Conference, a position he held two years ago.

Dr. Kelly is chairman of the Native Brotherhood of British Columbia's Legislative Committee, a post he has been named to over many years.

Born Laklajugkone, head of the Mikunkaowie tribe of the fierce Salish Indians, Dr. Kelly became noted as skipper of the United Church mission ship Thomas Crosby.

He piloted the 52-ton vessel through coastal waters between Smith Inlet and Prince Rupert from 1933 to 1949.

New 75, he was to have retired last year but remained on at the request of his congregation in Nanaimo.

The Native Voice in July of 1947 carried a biographical account of Dr. Kelly's life written by Rev. R. C. Scott, which we take substantial pleasure in reprinting here.

Rev. Peter R. Kelly is an accomplished and versatile man. He has made a success in his chosen work as Missionary and other professions as well. Born at Skidegate on the Queen Charlotte Islands, he is the son of James "Weenahts" Kelly.

His education started in the Day School in his own village, later he was one of three pupils who were the very first to write the High School entrance examination at Coqualeetza Residential School, Sardis. While at Coqualeetza, Peter was a valued member of the soccer team, a sport which he kept up after going to Columbian College in New Westminster.

In 1905 he was asked by Dr. Whittington, at that time in charge of Indian Missions in the former Methodist Church, to take over the Day School at Skidegate as the teacher had left and someone was badly needed. Dr. Kelly taught there for four years. During this time he was married to Miss Gertrude Russ, daughter of Amos Russ, the first convert to Christianity in that village, and the first Native missionary to his people.

Dr. and Mrs. Kelly have five boys and one girl. They can be justly proud of each of their children as they have all been a credit to them and to their people.

ren as they have all been a credit to them and to their people.

In 1910 at District Meeting at Port Simpson, under the chairmanship of Rev. Dr. G. H. Raley, Dr. Kelly was received as a candidate for the ministry and was sent as missionary teacher to Hartley Bay, where he carried on successfully for three years.

Immediately after this, Dr. Kelly went to Columbian College in New Westminster to take up his studies for the Christian ministry. In the Nanaimo Indian Mission he gave valued leadership to that people. Later, while stationed at Bella Coola, he had charge of both Indian and white congregations and remained there until he went aboard the Mission boat, the "Thomas Crosby."

Rev. Kelly was the qualified captain of the "Thomas Crosby" and as missionary he conducted a gratifying and important work. The "Thomas Crosby" runs from Smith's Inlet to Prince Rupert. His work consisted primarily of holding religious services in the villages, but social services feature extensively in his work also.

The "Thomas Crosby" is instrumental in distributing 1000 or more magazines and papers per month to people in isolated places, besides transporting emergency cases to hospitals. Captain and crew visit many people in canneries, logging camps, fisheries, lighthouses and trapping outposts. The "Thomas Crosby" measures 70 feet over all and is 52 tons gross and equipped with radiophone. Before the war she was fully equipped with medical supplies and operations were performed on board.

Speaking before an audience is more or less routine to Dr. Kelly. In his missionary work this is essential. But he has acted as spokesman on several important occasions for the Native people of British Columbia. In 1911,



DR. PETER R. KELLY
... retires at 75 years

though very young, Dr. Kelly spoke in Victoria in the Natives' presentation for better conditions. In 1927 he acted in this same capacity for the Allied Tribes who were instrumental in securing the yearly grant of \$100,000 for the Natives of this Province.

He has been a member of the Native Brotherhood since 1942 and has made four trips to Ottawa on Brotherhood business. Then, of course, in May of this year (1947) he made a very forceful presentation of the Native Brotherhood Brief before the Special Joint Committee at Ottawa. He has always been listened to with respect by any parliamentary or other committee before whom he may attend.

May Rev. P. R. Kelly be spared to carry on for the Native people, whose best interests are dear to his heart.

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PASSING LOSS TO ALERT BAY

Funeral services for Mrs. Alice Jean Scow were held on Tuesday, April 26 in Alert Bay.

Born in Alert Bay 47 years ago, she was better known to everyone as "Girlie". She was especially active in the Christ Church Women's Auxiliary, and was a charter member of the Red Cross and had received her life membership pin.

She was also active in the Community Hall and nearly every other organization in the Alert Bay community. She was indeed one of the hardest-working women in this community and will be one

of the hardest to replace.

She is survived by her husband, Jack; son, George, Glasgow, Scotland; daughter, (Helen) Mrs. Bert Johnson; grandson and granddaughter. She is the eldest daughter of Mr. Jack Warren and granddaughter of the late Mr. and Mrs.

Stephen Cook.

She also leaves four sisters, Mrs. James Lawrence (Jean), Sointula; Mrs. Spencer Husoy, Jr. (Mary), Alert Bay; Mrs. Arne Wasden

(Smmia), Alert Bay; Mrs. George Broadfoot (Vera), Woodlands, Manitoba; two brothers, Steven and Edward Warren, both of Victoria.

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